

# Religious Informer.

PUBLISHED MONTHLY by EBEN'R CHASE ANDOVER, N. H.

New Series.. No. 4. APRIL, 1820. Vol. 1. Whole No. 17.

*Terms.—60 Cents per annum at the office of publication payable at the end of the year, or 50, if paid in six months, and sent by mail or otherwise, at the expense of subscribers.*

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*Papers discontinued when desired, by paying all arrearages.*

## FOR THE INFORMER.

*Extract of a letter to the Editor, from Elder Charles Bowles, dated Huntington, Feb. 7, 1820.*

*Dear Brother,*

It is with pleasure, that I inform you, that, through the mercy of God, I am well in body, and feel happy in mind. I desire to praise God for what he has done in this place. *All glory to his name.*

I have had many happy seasons, since I saw you, in waiting on God. I herewith transmit to you a sketch of my journal a few years past.

In December, 1816, I felt to give myself up to God, and travel in the State of Vermont, to proclaim the gospel

of Christ; and God has blessed my labors in a remarkable manner, for which I bless his HOLY NAME.

In the year 1817, God began a work in Duxbury, and a church was gathered there. In June (the same year) I went to the State of New-York, and returning, crossed the Lake, and began to preach in Shelborn, where God blessed my labors, and a goodly number were brought to praise God. I formed a church in that place, and one in Hinesburg. In July, I went to Huntington, where God made bare his arm, and attended the word with power. The reformation commenced in August, and about 150 pro-

fessed to experience religion in that region, and a church was gathered consisting of 90 members.

In September, 1818, some Elders from Strafford Quarterly Meeting came over, and formed a Quarterly Meeting in Huntington.

A work commenced the same year in Washington, & I baptized 50, and added 56 to that church; and the reformation has since continued to spread gloriously in many places.

In September, 1819, I went to Waterbury; and God began to work powerfully, and I formed a church in that town, consisting of 32 members.

In November, a reformation commenced in Stow—some backsliders were reclaimed. I formed a church in Stow, and the work is now spreading. The same month, a church was gathered in the north part of Duxbury.

*January, 15th & 16th 1820.*  
We held our Quarterly Meeting in Huntington, and had a powerful time; the glory of God was revealed, and one soul professed to find Christ.

I have sent you a little detail of what God has done for me since I saw you.

*This from your Brother in Tribulation.*

CHARLES BOWLES.

P. S. A few days ago, your subscription paper fell into my hands, and I immediately obtained 29 subscribers, and herewith send their names to you; and I think, I shall soon be able to obtain a great many more.

C. B.

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#### To PATRONS AND CORRESPONDENTS.

*Dearly Beloved Brethren,*

We have frequently experienced the truth of that scripture, which says: "As cold water to a thirsty soul so is good news from a far country." No doubt hundreds will be refreshed by reading the foregoing account of God's work in the State of Vermont, communicated by Brother Bowles. It is earnestly requested that the lovers of the cause of Christ, whither a brother or sister, in a public or private station, who know any particulars of revivals of religion in the region where they reside, would transmit accounts for publication in the Religious Informer. It will be equally desirable to the brethren in Vermont, to hear of the outpouring of God's Spirit in New-Hampshire, New-York, Rhode-Island, Massachusetts, Maine, or elsewhere; as it is for those states to hear from Vermont.

Therefore neglect not, my brethren, to write; and thereby cast in your mite for the encouraging of *Zion's sons and daughters.*

Many have expressed their joy that such a publication, as the Religious Informer, is in circulation. Have we not equal reason to think, that others, who have never seen any of the papers, would be as well pleased, if they were to become acquainted with their contents? Presuming that to be, I would enjoin it upon those who take them, to show theirs to their neighbors, and try, if they can, to solicit subscribers.

It will be observed, that the price of the Informer to those who pay within six months from the time of subscribing, is 50 cents a year, exclusive of Postage. It is asked how much the Postage will be? I answer. To those who reside within 100 miles of this place, it will be one cent on each paper; and those who reside any distance over 100 miles, the postage will be one cent and a half. The Postage must be paid at the Office where the papers are received. Those, who have their papers carried to them in this town and elsewhere, not sent by mail, the whole expense for papers and carrying will be 62 cents a year, if

paid in six months, or 72, if not paid until after the expiration of the year.

The Editor offers his sincere thanks to the public, for the patronage they have afforded to his paper, and assures them, that it shall be his study to render it a medium of useful intelligence, and earnestly prays, that the intelligence, may not only serve to refresh God's children; but also be a means to persuade sinners to become reconciled to God.

EDITOR.

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All letters to the Editor should be directed, Ebenezer Chase, Post-Master, Andover, N. H.

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## Notice.

THE Quarterly-Meeting holden at Springfield, N. H. in October last, manifested a wish to have the churches belonging to the same, more particularly represented in the Quarterly Meeting. They, therefore, recommended that each church, on their last meeting but one, appoint a committee to make a report, and commit the same to writing, giving an account of their standing, and the number of members belonging to the church; also, the number added, died, or rejected, since

the last Q. M. and have said report read to the church at their last meeting, before the Q. M. so that it may be examined by the church, and corrected, if necessary.

The next (Western or Weare) Q. M. will be holden at Newport, N. H. on the 1st Wednesday & Thursday in June next; and it is wished, that the churches would adhere to the above request. If it is not convenient to send messengers; it is hoped, that each church will send a written epistle, that we may hear from every church.

The New-Durham Q. M. will be holden at Gilmanton, N. H. near the Iron Works, on the 3d Wednesday and Thursday in May next.

The New-Hampshire Yearly Meeting will be holden on the 2d Saturday and Sabbath in June next, at the new meeting-house in Barrington, N.H.

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The subscriber expects to attend the aforesaid Yearly-Meeting and those who wish to enquire further respecting the Religious Informer, will then have an opportunity.

E. Chase.

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*Elder Chase,*

We are favoured with a good prospect of a revival of Religion in our vicinity, I have an appointment next week for

baptism, God grant his holy presence to attend.

In various parts of this, & Genesee Counties God is at work in power. May many run to and fro and knowledge be increased.

*"Ride on, all Conquering King ride on,  
Thy Kingdom Come, thy will be done."*

J. BADGER.

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P. S. My wife *Mary Jane* who was the 3d daughter of Col. Anthony Peavy of Farmington, N. H. has been one year confined with a Consumption and now is in the very last stage of it. Yet amidst her afflictions she enjoys the smiles of a reconciled God.

A few days since, while looking upon her only son, who lay in the coffin, she said, "I shall soon follow it to the Congregation of the blest." How sweet the enjoyment of *Religion* in such a trying moment as this. God grant the afflicted grace to help in time of need.

J. BADGER.

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#### AN EVENING VISIT.

My young friends have heard where I was this morning: can they indulge me a moment longer, and hear where I have been this afternoon? To the house of mourning, and to the house appoin-

ted for all living. Nine children are bereft of a mother: nine followed her to the grave. Their lamentations were long and loud. It was a sudden death. Five days ago, she was well; now she is in eternity. We are now well, but how and where we shall be one week from this, who can tell? We may be called away as sudden! In such an hour as we think not, we may be summoned to appear before the judgment seat of Christ. When summoned, we must appear. Are you ready? Say, are you ready? Is the great work of preparation done? Is it done; is it well done? I fear you have not begun this work: I greatly fear it. Fly to Christ! Cry for mercy; lifting up holy hands, with a broken and contrite heart, confessing all your sins. Let nothing deter you. Let no work at home, no book at school, tempt you to believe that you have not sufficient time to attend to your soul. If this is already your belief, Satan, the grand deceiver, has made you believe a lie. Our day of probation is indeed short; the space left us for repentance shorter still: the present moment is only ours; the *future* is not, and may *never* be. But if we have time for any thing, we have time to *repent*. It is our first duty, &

until we feel this exercise in our hearts, we are unprepared for all other duties. O that this emotion might instantly arise in our breasts! What cause for delay? Have we no sins to be sorry for? Are they not already as mountains heaped upon mountains? Have they not been committed against a holy God? A God who says, "Except ye repent ye shall all likewise perish." — *Guardian.*

#### MORALITY.

THAT we may practice on any theory of advantage, that theory should be reduced to as few and as plain principles as possible. The justice of this remark will evidently appear, if we reflect how apt we are to be confused by the assemblage of a multitude of particulars. Let the pupil in morality, first associate a few grand principles, which are so very clear as to admit of no obscurity, and then he may, at all times, be sure of keeping within due bounds.

Honesty is the first grand principle, and may be called the foundation of the beautiful edifice of a moral character. Gratitude with no small claims to the first, may be placed second, for out of it grows filial affection and duty, and without it a human being is a monster. Temperance, industry, prudence, and chari-

ty, come next; and whoever will be at the trifling expence of keeping these six principles always in mind, and will act according to their most plain and obvious directions, cannot fail of acquiring a character which is of more value than all the wealth of the world without it.

#### A CURE FOR ENVY.

Doest thou envy another's wealth? Be as industrious, as prudent, and as persevering as he, and then thou shalt find

thy disorder gradually to abate, and finally, entirely subside. Doest thou envy another for the beauty of their person? Study the philosophy of the eye, and then shalt thou learn that beauty lives only among the virtues, which is a sure antidote to the malignant poison of thy disorder. Doest thou envy another's good name? Be as good, as just, & as useful as he, and thy health shall be as fresh as the morning rose.

FROM THE AMERICAN BAPTIST MAGAZINE.

#### REMARKS ON DRESS.

The tulip and the butterfly, appear in gayer coats than I;  
Let me be drest fine as I will, flies, worms and flow'rs exceed  
me still.

Then will I set my heart to find inward adornings of the mind;  
Knowledge and virtue, truth and grace, these are the robes of  
richest dress. WATTS.

*Messrs. Editors,*

I do not wish to make your Magazine a vehicle for unprofitable controversy. But as you have inserted in your number for March an "Essay on Dress," you will oblige a correspondent by publishing a few reflections, to which that Essay has given rise. Before I proceed, I wish it to be understood, that it is not my intention to impeach the motives of Gaius. From his remarks at the close of the Essay, it would be uncandid to suppose that he intended to be the advocate of pride & vanity.

He says, "I do not think it expedient for Christians to conform to all the prevailing fashions, for two reasons:—One is, they cannot generally afford it, if they are as charitable as they ought to be: the second is, that those who are very careful to have their dress conform to the fashions, must necessarily spend a large portion of their time in a trifling manner, to the neglect of the more precious ornaments of the mind." It is

certainly to be recommended to Christians, to be prudent in their expenses, and to employ as little time as possible in feeding and adorning their bodies." So far we are agreed. But in page 53, Gaius observes: "One of these three positions must, I think, be true. Either, first; that there is in the Scriptures, a standard for our dress, from which we ought not to deviate; or, secondly, we are under obligations to avoid in our dress every thing unnecessary; or, thirdly, every one may dress as his judgment shall dictate."

Should the two first positions which he has stated be given up, I do not see how it is a necessary consequence, that "every one may dress as his judgment shall dictate," unless this judgment is regulated by the word of God. For though no precise standard is laid down for our dress in the Scriptures, yet there are *general principles* insisted upon, a reference to which will be more safe and proper, in relation to dress, than the dictates of our own judgment. These general principles are found in such passages as the following: *Put on humbleness of mind.* Col. 3. 12. *Be not comforted to this world.* Rom. 12. 2. *Take no thought for your life; nor yet for your body, what ye shall put on.* Mat. 6. 25. *In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.* 1 Tim. 2. 9, 10. Young men are exhorted to be "soberminded." But we see young men whose gay and expensive dress is a departure from sobriety of mind. Their judgment, then, is an improper guide. Young women are exhorted "to be sober, discreet, chaste, keepers at home." But human nature is such, that a fondness for splendid attire, and the putting on of gay apparel, in many instances, leads to a violation of these injunctions. Is it not the case, that want of discretion often leads persons to put on what is termed a gaudy dress? And is it not also the case, that those who are thus arrayed wish to attract the notice of others? And to do this, they are not "keepers at home." Yet, these persons may dress according to the dictates of their judgment. Jacob, no doubt, acted according to the dictates of his judgment, when he clothed his son Joseph in a coat of many colours. But the wisdom and propriety of the measure may be justly called in question. We are acquainted with its sad effects. It engendered as many evil passions in the other branches of the

family, as there were colours in the coat. It occasioned many a sorrowful day to the youth who wore it, and to the fond and aged father, who gave it to him.—I think it follows then from the above considerations, that the standard which Gaius has adopted is defective, and that we are not left to the dictates of our judgment, on the subject of dress, without having respect to the general principles exhibited in the word of God. There are many reasons which should cause the disciples of Christ to aim at simplicity and plainness of their apparel.

TO BE CONTINUED.

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### RELIGION.

Much is said in the scriptures respecting love, as an operative principle in the hearts of the saints. The apostle John declares, that “love is of God ; and every one that loveth is born of God, and knoweth God;” that is, he that exercises holy love to God has an undoubted evidence of regeneration, and a true knowledge of the character of God, because he delights in purity and holiness wherein consists the chief glory of the divine nature. Our Saviour assures us that on the two commandments of love to God and our neighbour, hang all the law and the prophets ; and Paul asserts, that “love is the fulfilling of the law.” This principle has influenced the saints in all ages, and has powerfully inclined their hearts to all those acts of self-denial and humble obedience which have eminentiy distinguished them from “men of the world, whose portion is in this life.” It was this grace which reigned in the heart of Enoch, and which disposd him to “walk with God;” or to maintain that holy intimacy with him, in consequence of which it is said that “he pleased God;” it was this grace which inclined Abraham to obey the command of God to offer up his son ; and which also influenced Isaac, and Jacob, and Joseph to desire a better country even an heavenly. Moses, in the exercise of this holy affection, despised the honours and the splendours of the Egyptian court, esteeming the reproach of Christ infinitely more valuable. With what intense ardour did the holy Psalmist exercise this principle, when he said “As the hart panteth after the water brooks, so panteth my soul after thee O God. My soul thirsteth for God, for the living God: when shall I come and appear before God. Who have I heaven but thee? O God, thou art my God; early will I seek thee ; my flesh longeth for thee in a dry thirsty land

where no water is ; to see thy power & thy glory so as I have seen thee in the sanctuary." This led the primitive disciples to forsake all, and follow Christ ; this led to "take joyfully the spoiling of their goods, *knowing in themselves* that they had in heaven a better, even an enduring substance ;" this caused them to "rejoice even in tribulation ; for tribulation wrought with patience, patience experience, and experience hope, the love of God being shed abroad in their hearts." The exercise of this grace in their souls was to them a satisfactory evidence that their names were written in heaven. What a striking testimony is given by our Lord to the gracious character of that woman, who had previously been known, as distinguisingly 'a sinner.' When her heart was renewed, and she gave evidence that 'she loved much,' by standing at his feet behind him weeping, washing his feet with tears, wiping them with the hairs of her head, kissing them and anointing them with ointment ; our Lord testified respecting her, that 'her sins, which were many, were forgiven.' How does the great apostle of the Gentiles celebrate this virtue, in the 13th ch. of 1st Cor.? When prophecies shall fail ; when tongues shall cease ; when mere knowledge shall vanish away ; when faith & hope can be exercised no more ; then that love, which 'seeketh not its own,' shall continue its holy flame, with unabating brightness and immortal vigor, and diffusing its influence through the 'multitude of the redeemed, which no man can number,' shall constitute their perfect and uninterrupted bliss in the countless ages of eternity.

*Watchman.*

FOR THE RELIGIOUS INFORMER.

*Extract of a letter to the Editor, from Eld. Obadiah E. Morrill,  
dated Canterbury, N. H. Feb. 22, 1820.*

Dear Brother,

Pure religion is the greatest enjoyment that heaven can afford ; for this, and this only can reconcile us to God, and give real pleasure and satisfaction to the capacious mind of man. This is suitable for the highest, as well as the lowest class of people. Therefore, we need not blush, or fear to recommend it to every class we meet.

Thou hast had a little sketch of the work of God in this place, but not in full. I therefore send these few lines for publication.

It may not be amiss, firstly, to state a few things concerning the people in this place.

Perhaps this town has been as famous for reformations (in years past) as any in the state; and as noted for divisions. God has favoured this people with one of his best servants, [Elder Winthrop Young,] who has ever been a true shepherd, that careth for the flock, and is willing to lay down his life for the sheep.

*His trials have been great.* He has seen nearly half of his brethren smothered with deception, and driven by a whirlwind of delusions to turn their hands against him; yet, his determination has ever been (by the help of God) to steer his little *bark* to the peaceful harbor of IMMORTAL DAY, where the wicked cease from troubling, and the weary are at rest.

The late reformation began in the minds of some of the brethren a few days previous to the Quarterly Meeting, which was holden here on the 20th day of August, 1819. I attended that meeting, and freed my mind; then I thought I should never have any thing more to do here; but before I left the town, I felt an impression to come again, accordingly, I left an appointment which I attended on the 3d of September. About that time, God began to shew some of his children (as he did Ezekiel) the valley of dry bones. They viewed a large number to be exceedingly dry. Then they began to cry like Elijah on Mount-Carmel with their heads down, for the Lord to send a refreshing from his presence, and revive his work. During the months of Sept. and Oct. there was but little visible appearance of a reformation among the unconverted; but many old professors, who had laid dormant as to the life of religion for some years, began to take words and turn to the Lord.

In November, the work began to spread among the unconverted in a deep, solemn, powerful, and progressive manner, and has continued until the present time.

A large number of the old brethren have come up to the help of the Lord against the mighty. Between 20 and 30 have given evidence of their being made alive unto God for the first time. Some say this reformation is the most solemn, and free from *strange fire*, that they ever saw. Good order is observed in all our meetings, which is the beauty of every society.

Those, who have professed religion, are mostly of a middle age, whose judgment and reason are sound.

Some of those, who are converted, are the first characters in town, and some of the lower rank. They have found a God, who, without respect of persons, will have mercy on every penitent soul.

Elder Young is well engaged, but his health is so impaired, that he has not been able to preach much this winter. We have been visited by some young preachers. Brother Hiram Stephens has done good among us. We have very full meetings, many come to hear the word. The great engagedness in the church, and the good attention among the people, make the meetings solemn and glorious.

I learn by Brother John Shepherd, that the work of God has been glorious in the south part of Nottingham—that about 30 have found peace—the saints generally stand fast in those regions.

May God spread his work and save us in his kingdom.

I am yours, &c.

O. E. MORRILL.

*For the Religious Informer.*

Dear Brother—

*If you will insert the following in your Religious Informer you will confer a favor on a friend to the Cross of Christ;—it being a copy of a letter written by a friend to a Minister of the Gospel, who had left the vineyard of his Lord, to till the ground.*

MY PRECIOUS BROTHER,

WHEN I call to mind the happy seasons I have had and enjoyed under your instruction, and think how many countenances have been brightened by your appearance; and hearts been gladdened and fluttered for joy that the Lord of the harvest had again sent you to preach the word to them, who had, for the purpose of hearing what the Lord would say by you, come together from the east and west and north and south,—and then contrast the subject with your present situation. No one, my brother, but God, before whom you and I have got shortly to appear, knows the sensation of my heart; what can be the emotions of your breast when you think and seriously consider and take a retrospective view of your life, and think of appearing in the presence of that God to give an account of your stewardship, who said unto you, “Feed my sheep, and feed my lambs.” Do you, my precious brother, O can it be,

that you prefer feeding swine, to that of feeding the jewels of my master, the redeemed of the Lord, the precious of the earth! Is the lonesome looing of the ox, or the harsh neighing of the horse, more delightsome to you, my beloved brother, than the glad voice of the redeemed, the songs of the liberated captive, which gladdens the Angelic world? Do you, Cain-like, prefer tilling the ground to the exalted labor in the vineyard of your God? Is the subduing the wounding briar, & the vulnerating thorr, with the pruning hook, more pleasing to you, than to be employēd with weapons, which are not carnal, but mighty through God to the putting down the strong holds of Satan?\* Do call to mind the solemnities of that day, when you, in the presence of God, Angels, and men, were set apart for the Heavenly work of the ministry. How many rejoicing souls, through your instrumentality, have been liberated from the cruel jaws of the devourer; and how many more might now (had you not violated your trust) been singing the glad songs of the redeemed, who are now slaves to sin and sathan, passing on with you to that august and stupendous tribunal,—which THAT DAY will exhibit, in which he hath appointed to judge the world in righteousness, by that MAN whom he hath ordained, under whom you received your ordination. Do you expect when meeting your Judge, and these miserable souls, who will make their awful appearance at his left hand through your neglect—I say do you expect that he, who judgeth righteously, will say to them depart you cursed, and to you come ye blessed? or that he will sternly require their blood at your hands! Do, my brother, consider on your ways before it is eternally too late.—Can it be that Elder \_\_\_\_\_ has got into that melancholy situation, in which he can draw near his table, richly furnished with the blood bought blessings of the kind hand of his God; and not thank his name? Does not each mouthful of your food in silent accents say, “praise ye the Lord.” Can you, my precious friend and brother, lay by your garments and retire to rest without humbly, on your bended knees before your family, acknowledge the protecting hand of God, the innumerable blessings of the most high, which

\* We cannot suppose that the writer considers tilling the ground unlawful, even for a preacher, in his leisure hours; but we believe that one whom God has called to preach, ought to make that his principal business.

you and yours have been made the partakers of—not call on his name to ward off those dangers, which stand thick around, that are incident to fallen nature, while you are in your sleeping and defenceless moments? Can you, like the thoughtless ox, by your practice say, “that it is in vain to serve God, or what does it profit to serve the most high?” or like Pharoah, “who is the Lord, that I should serve him? Thou man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.—But if you continue in your present deplorable situation, is it not awfully to be feared, that you will doubt your call into the ministry, doubt the reality of religion! and should God continue you among the living, two years from this date, that you will doubt the being of a God, and there remain until Gabriel shall call you to the judgment seat of Christ!

Do remember that the friendship of the world, which you are counting, is enmity to God.—Fancy yourself for a moment on your dying bed, and you about to follow your former consort in life, your present† affectionate and tender companion standing by, with her heart swelled with inexpressible sorrow, dropping the affectionate tear from that eye, which is eagerly watching the changes in your death like countenance, while her trembling hand is busily employed in wiping the cold sweat from your face, already chilled in death. Do think for a moment, what will your riches avail you in that terrible hour? will you then tell her, and your weeping children, like you to neglect the cause of God? will you tell them that it is a vain thing to serve the most high? Oh no; but if you have your senses, I think you will then tell them, that you did not do well in laying down your testimony, and try to recommend the bleeding cause of your injured judge with your tongue, already grown feeble in death. But how will the scene look before you? Can you reasonably expect that your Lord will say unto you, “Well done thou good and faithful servant, thou hast been faithful over a few things I will make thee a ruler over many things, enter thou into the joys of thy Lord?” or will he say, “thou wicked and slothful servant,” and turn your naked soul into hell, with all the nations who forget God,

Bare with me, my precious brother. Count me not your enemy, because I tell you the truth. It is for your soul, and

† Who is a second wife.

the souls of my fellow creatures, and the church of God over which the Holy Ghost hath made you overseer, that I plead. Do repent, and do thy first work, and prepare to meet your Judge; for behold he standeth at the door. No longer be found with the herdsmen, but with the ambassadors of Christ. Fill no longer a place with those who feed swine; but a seat in the house of God. Let your voice again be heard among the watchmen, who stand upon the spiritual walls of Jerusalem. Again take your exalted station among the noble souls of Glory.—May your voice no more be heard commanding the faithful and obedient ox, while breaking up the rugged soil; but in the vineyard of your God. *Lift up your voice like a trumpet, cry aloud and spare not. Say ye to the righteous it shall be well with him for he shall eat the fruit of his doings. Woe to the wicked it shall be ill with him, for the reward of his hands shall be given him. And upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of his cup.*

And thou, E——— my sister, where art thou? Has the unbelieving husband been sanctified by the believing wife? or has she, by beholding his backslidden situation, become changed into the same image, and of course, both fallen into the ditch of transgression? Are these *Angelic Songs*,‡ which once resounded from your happy breast, and those Heavenly notes, which bespeak unsullied glory in your soul become extinct? & have the cares of this perishable world gained the ascendancy in your breast, which was once an asylum for the Heavenly Dove? Have you exchanged that seraphic songster for the mournful notes and melancholy accents of transgression, & like Esau sold your birth-right for a mess of pottage, or exchanged your heavenly inheritance for a few sublunary enjoyments! If this is the unhappy case with you, my sister do call to mind the former loving kindness of your Saviour, the many happy seasons you have had with the redeemed and ransomed of the Lord, and then contrast the same with your present situation, and see if you have made a happy choice. Do try to get into that spirit, in which you can call on poor brother Benjamin to return. Pray with him, and for him. Weep over him and for him, until he will again return and fill his place which is now empty in the house of God. And if you cannot persuade

‡ She is an excellent singer.

him to read the bible at first, ask him morning and evening to read this communication from one of the most unworthy of the earth, and then try to pray for me, that I may no more do as I have done, but that the Lord in mercy would condescend to pardon me, and enable us all from this good hour to live to his glory. “*And if you will deal kindly and truly with my master tell me,*” by writing “*if not, tell me,*” that I may know what for an answer to carry to the throne of grace. But may we all live so, as to be of that happy number, and blessed company, whose God is the Lord, and be remembered in mercy that day, in which he shall make up his jewels. For which, may we ever pray. FAREWELL.

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*Letters remaining in the Post-Office Andover N. H. April, 1,  
1820.*

James Atwell *Grafton* Jer. Bean *Wilmot* Levi Davis  
Kelitu Elles Joseph Folsom *Grafton* Erlin Heath do. Eu-  
niece Holt George Litchfield *Danbury* Richard Potter 2  
Samuel Reed 2d. *Grafton* John Randall *Wilmot* Betsey  
Russel James Thompson Esq. Charles Walker.

E. CHASE, P. M.

MARRIED—In *Wilmot*, Mr. John Clay to Miss Phebe Allen.

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DIED.—In this town Miss Abigail Fifield, aged 76. Mr. John Smith, aged 28. Willard, son of Capt. Henry Emery, aged 2.

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Several communications must be omitted till the next for want of room.—ERRATA. 55th Page 19 lines from the top, for *comforted*, read *conformed*. 56th page, 7 do. for *exhited* read *exhibited*.

FOR SALE at this Office, BLANKS for Sergeant's warrants, &c. Just received from the Shakers, an assortment of GARDEN-SEEDS.

Brother Chase,

I send Mr. E. Winchester's farewell address to the world, To me it breathes a spirit of Philanthropy, which I wish to shine more conspicuous throughout Christendom, and which ought to be kept alive to the latest generation.

Respectfully Yours, J. BADGER.

FAREWELL, dear friends in Christ below,

F I bid you all a short adieu;

My time is come, I long to go;

I trust I soon my Lord shall view.

2 I thank you for your kindness shown,

My Jesus will reward you all;

I leave you with the lord alone,  
 Till he from earth your souls shall call.

3 Farewell dear neighbors, brethren, friends,  
 I hope we soon shall meet with joy ;  
 My heav'nly Father for me sends,  
 I go where nothing can annoy.

4 Adieu to you mine enemies,  
 You that have sought to do me harm  
 By slander, envy, rage and lies,  
 But God upheld me with his arm :

5 I wish you all eternal life,  
 I owe you not the least ill-will ;  
 My soul is free from wrath and strife,  
 'Tho' me you hate, I love you still.

6 Adieu, thou sun, ye stars, and moon,  
 No longer shall I need your light ;  
 My God's my Sun, he makes my noon,  
 My day shall never change to night.

7 Adieu, to all things here below,  
 Vain world, I leave thy fleeting toys ;  
 Adieu to sin, fear, pain, and woe,  
 And welcome bright eternal joys.

8 Temptations, troubles, griefs, adieu ;  
 Sorrows becloud my face no more :  
 I go to pleasures ever new,  
 Where toils and strifes and wars are o'er.

9 Now I have done with earthly things,  
 And all to come is boundless bliss,  
 My eager spirit spreads her wings ;  
 Jesus says "Come ;" I answer, "Yes."

10 Weep not dear friends : I tell you all  
 I go to dwell with Christ on high ;  
 I hear my blessed Saviour's call,  
 And trusting in his promise die.

11 Father, I come to thee above,  
 All things below I leave behind ;  
 The fountain of eternal love  
 Is open'd to my joyful mind.

12 Eternity ! transporting sound !  
 While God exists my heav'n remains !  
 Fullness of joy that knows no bound  
 Shall make my soul forget her pains.